

**GCSE**

**Classical Greek**

**Sources for Classical Greek**

**Specimen Paper**

**INSERT**

**B405 (i)**

Candidates answer on the question paper.

SPECIMEN

Sources A, B and C show how there were different opinions about women and their work.

**Source A Socrates and Adeimantus discuss the workers their imaginary city will need**

**Socrates:** Let's see how our city will meet these basic needs [of food, housing and clothing]. Let's assume that one man is a farmer, another a builder, another a weaver. Shall we have someone to make shoes and possibly someone else to supply other things for our bodily needs?

**Adeimantus:** That sounds all right to me.

**Socrates:** So we assume that everything is produced in greater bulk, more easily and of better quality when one person does one thing – the thing he has a talent for that he can do at the right time without bothering about anything else.

**Adeimantus:** Absolutely.

**Socrates:** Then we shall need more than four citizens. The farmer won't be making his own plough or pickaxe or his other farming tools if they are to be good ones. The builder won't be making his own tools either – and he needs lot of them too. It's the same with the weaver and the shoemaker.

**Adeimantus:** Very true

**Socrates:** So we shall have carpenters and blacksmiths and many other craftsmen in our little state – which is already getting bigger?

**Adeimantus:** Yes.

**Socrates:** But let's add shepherds and the different kinds of herdsmen, so that our farmers have oxen to plough with. After all, this will also mean that builders can have animals to pull their carts, and weavers can have a supply of fleeces and leather workers can have a supply of leather. Even if we add all these our state won't be that large.

**Adeimantus:** Yes, but it won't be that small either!

**Socrates:** Then there's got to be another class of citizens who will bring into the city a supply of anything the city doesn't produce itself.

Plato *Republic* II 369D6-370E10 (with omissions)

**Source B Plutarch compares Nicias, a wealthy Athenian, with Crassus, a wealthy Roman who made his money by dishonest property deals**

If we compare Nicias and Crassus, the first point is that Nicias gained his wealth in a more blameless way than Crassus. It is certainly true that working mines with slave labour, as Nicias did, does not have a good reputation. Most of it is done by employing convicts or foreigners, some of them chained, who perish in conditions that are damp and unhealthy.

Plutarch *Comparison of Nicias and Crassus* 1

**Source C Hesiod praises hard work**

Hunger is always the partner of the man who does not work. The person who is lazy is hated by the gods and mortals alike. His nature is like that of the drones, the bees who have no stings and use up what the honey bees have produced, eating but not working. Take care that you do your jobs methodically, so that your barns are full of each season's produce. Through working, men become rich in flocks and in possessions, through work they are loved much more by the immortal gods. There is nothing in work to be ashamed of; it is being lazy that is shameful.

Hesiod *Works and Days* 303-11

Sources D, E and F are evidence for the popularity of chariot-racing in ancient Rome.

**Source D      How an exercise ground should be laid out**

This is how the Greeks laid out an exercise ground. Walkways should be made, with a walk round them of about 1.6 km. Three of these should be colonnades with single rows of columns. The fourth, the one that faces south, should be a colonnade with a double row of columns, to keep rain from being blown inside. On the sides with single colonnades, there should be large alcoves with seats, where philosophers, teachers and other people like them can sit and have discussions with each other.

The side with the double colonnade should have these features. In the middle, there should be a large alcove with seats for the young men, and on the right there should be an area for exercising with a punch-bag. Next to this, there should be the place where athletes can dust themselves with fine sand. Leading on from this area, in the corner of the colonnade, there should be the cold bath. To the left of the recess there should be the area where the athletes can rub olive oil into their bodies. [The rest of this side is filled up by a set of baths.]

Outside the exercise area, there should be three colonnades. You should come to the first of these as you leave the walkway. To the right and left there should be two colonnades with running tracks, made as follows: on each side of the tracks there should be paths 3 metres wide; the middle part is to be dug out to a depth of half a metre to form the track itself, with steps down from the paths, while the actual track should be no less than four metres wide. This means that people walking about on the paths with their clothes on will not be splashed by oil from the athletes running on the track. These colonnades are used by the Greeks for exercising in winter, as their athletes can run on tracks that are under cover.

Next to the covered track and the double walkways, space for walking in the open air should be available, where athletes can exercise in the open on fine days in winter. Paths should be laid out among the trees, with open spaces paved with cement.

Beyond this area the stadium should be planned so that large crowds can easily see the athletes as they compete.

Vitruvius *On Architecture* V.II. 1-4 (adapted)

**Source E      Plutarch compares war with athletics**

The first thing men have to do when they fight is to hit out in self-defence. When they are engaged in hand-to-hand fighting, the second thing they have to do is to brace themselves against each other and throw each other... And finally, the third thing soldiers have to do is to run away when they are defeated, and to pursue when they are winning.

So it is logical for boxing to come first in the list of events, for wrestling to come second, and for running to be last. This is because boxing is like attack and defence, wrestling is like the engagement and thrusting of combat at close quarters, and in racing men practise the skills of escaping and pursuing.

Plutarch *Essays* II 639D-640A

**Source F      An all-round education**

**Socrates:** Supposing a man puts a lot of effort into physical exercise and eats well, but has nothing to do with music and philosophy. Won't he at first have a strong body and be proud of himself, feel good about himself and become braver and bolder than he was before?

**Glaucón:** Yes, he will.

**Socrates:** But what if he does nothing but sport? What if he takes no part in anything that is in any way artistic? Won't the result be that even if there had been some idea of the love of learning in his soul, it becomes weak and insensitive? And doesn't that happen because it doesn't even have a taste of teaching or enquiry, because it takes no part in any other cultural pursuit?

Plato *Republic* III. 411C-D

**Copyright Acknowledgements:****Sources:**

**Source D:** Source A: Relief of chariot racing (Terracotta relief, 1st century AD British Museum). BM 49525.  
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